Volume LVII CHICAGO, AUGUST 23, 1906 Number 26

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE WORD.

The Word Divine vouchsafed by God to man
  Is uttered through the years of many an age;
  And there are lips touched with the prophet's rage
Today, as there have been since time began:
Not to a far-off patriarchal clan,
  To Idumean or Judean cage,
  Did God alone indite a sacred page
In narrow lands, 'twixt Beersheba and Dan.

God's voice is wandering now on every wind
  And speaks its message to the tuned ear;
  And here are holy graves and sacred streams;
On every hill are sacred altars shrined;
  And prophets tell their message now and here;
  Young men see visions and old men dream dreams.

—*Sam Walter Foss.*

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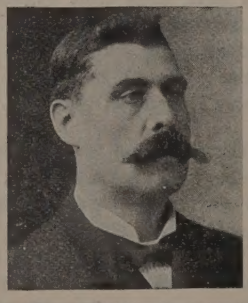

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, AUGUST 23, 1906 NUMBER 26

Let us honor the great empire of Silence, once more! The boundless treasury which we do not jingle in our pockets, or count up and present before men!

—Carlyle.

Apropos to recent allusion to the evening primrose moth in a recent Tower Hill letter, we reprint elsewhere the story of "Miss Merrie Moth," by Joshua F. Crowell, clipped from the pages of the *Children's Magazine* of April last. It is one of the children's stories that charm the child-heart all the way from eight to eighty.

A most cheering note is found in *Charities* for August 11th. It tells of the movement led by nine blind men and women of Maine towards the establishment of a state manual training school for the education of the blind. The initial money was raised last year through lectures and concerts. The legislature has the matter under consideration, and a successful issue is assured. The most hopeful element in this hopeful note is that the movement was initiated and is being carried on by the blind themselves. Here is apparently the most dependent element of society manifesting a commendable degree of independence. Let the seeing take note and take new hold amid their blushes.

Orthodoxy of the old revivalistic type is supposed to receive a new ally in Chicago this fall by the appearance of Rev. A. C. Dixon of Boston as pastor of the old Moody church on the North Side. He comes in the apostolic succession of Torrey, whose methods are well known on two continents. Dr. Dixon will find in Chicago many people to his hand who may be within reach of his ministrations, but beyond the reach of existing churches. There is a large work for him to do if he applies himself to this class. But if here, as in Boston, he will consider his mission to be to demolish liberal thought in religion and to suppress scholarship concerning Biblical and kindred topics, he will waste his ammunition and have little gain to show for it.

It is Dr. Moxom of the Congregational fellowship who has given the latest currency to the suggestive phrase of "unchristian Christianity." The phrase provokes thought. It searches motives. His specific counts seem to run in the direction of "injustice," "selfishness," "pride," "a greed for riches." But the list may be extended and cover the dogmatic emphasis of dogmatic creeds, Bible theories, ritualistic tests and the unchristian warfare of Christian sects. Evidently our definition of "Christianity" must be revised or we must find a new word to represent the life of the spirit, the simple life of goodness, the fraternity of truth-seeking and the holiness of helpfulness. These are the things we want, and if these are not the tests of Christianity, then so much the worse for Christianity.

Professor Breasted, Chicago's great Egyptologist, has carried back the "oldest fixed date in history" nearly a thousand years, and now fixes with a degree of confidence that would be presumptuous and dogmatic in a less careful scholar, at 4241 B. C. At this time he discovers the inauguration of the calendar year closely identical with the astronomical year. It is still left for the intelligent imagination to construct the groping centuries that must have preceded this triumph of the observing mind. "The Scale of the Centuries," which is offered for sale by the Unity Publishing Company, for Sunday-school and other teaching purposes, gives sixty centuries B. C. as a field for "historic times"; i. e., times in which there are monumental or other evidences of the organic life of man, evidences of corporate struggles towards the ideal, governmental or otherwise. Slowly but surely are the scholars pushing back the line of measured time. The blackboard measuring eighty centuries is doubtless too short. This ever increasing stretch of time is both an inspiration and a warning. How many proud achievements and triumphant "successes" have gone down into oblivion, and still how cheerfully does the human mind and heart persist in the endless quest!

We print elsewhere from *The Light* for September full preliminary announcement of the National Purity Conference to be held in Chicago October 9, 10 and 11, 1906, in the Abraham Lincoln Centre. These meetings cannot fail of being productive of great goodness. They deal with delicate but imperative subjects. Few people have sufficient wisdom to discuss them wisely, but it is still more manifest unwisdom to avoid the discussion. The question is not whether or not the problems of social purity and questions of sex be subjects for discussion; the only question is whether or not they will be discussed by the pure in the interest of purity or are to be considered by the prurient to the gratification of degraded and degrading imagination. Men and women—aye, boys and girls, children of a tender age—must and

do consider these things. When their attention is not attracted to them through the proper channels of enlightened parentage and by the guidance of scientific and moral wisdom, they will learn of them in ways and from sources altogether vicious. UNITY will be much interested in this conference. We bespeak for it the interest of our readers, and will reflect in these columns as much as practicable the papers and discussions.

The Franklin Square House is a sightly six-story building, favorably situated in Boston, which is set apart as a woman's hotel. It is of most approved construction, with elevators, reading-room, library, hall, with a capacity of four hundred and seventy-six people; a pipe organ, etc. The scheme promises a respectable home for girls and women of small incomes. A wholesome though small room can be obtained for a dollar and a half a week; twenty-one meal tickets for three dollars, with the conveniences and attractions thrown in. We cannot give the details of this scheme, conceived and largely pushed through by Dr. Perrin, pastor of Every-Day Church, Boston. It has well been characterized as a philanthropy but not a charity. It is yet too early to pass upon the soundness of the financial scheme; we do not know whether it will prove self-supporting or not. But we do know that it ought to, and we do know that it represents at the present time the most crying need in modern society. The need of it for women is scarcely more imperative than for young men and boys. It is not necessary to wait for sufficient capital to erect so palatial a building as that of the Franklin Square House in Boston. It might and ought to be tried in Chicago in more modest ways. The Senior Editor of UNITY has practical schemes and definite suggestions to make in this direction. If only those who see the need and feel the weight of responsibility in these directions would confer together, something —aye, much—might be realized.

It is hard to think of the officer of Commissioner of Education apart from the venerable and venerated W. T. Harris, who has held the office for seventeen years, exceeding by a year the term of office of Dr. John Eaton. This office was established in 1867, through the efforts of Horace Mann, Henry Barnard and their associates, the latter being the first incumbent, occupying the office three years. Dr. Nathaniel Dawson filled the interim between Dr. Eaton and Dr. Harris for three years, and now the fifth incumbent, Prof. Elmer Ellsworth Brown, enters upon the high task. Professor Brown's "given" names fix with presumptive certainty the date of his birth. "Elmer Ellsworth" is a name to conjure by among those who remember the early inspirations of the Civil War. It is the name of the young Colonel who early gave his life-blood for the honor of the flag. Professor Brown has had wide training for the work; born in New York, a graduate of the Illinois State Normal School at Normal, a student of the University of Michigan and that at Halle in Europe, a Y. M. C. A. worker, high school teacher, professor of the art and science of teaching in the Universities of Michigan and California. Dr. Harris' parting gift to the educational world is Volume I. of the report of his office for the year ending June 30, 1904. This portly volume of nearly 1,200 pages is the last of the long series of illuminating books that have come from under his supervising hand. We are inclined to believe that there is nowhere in print so exhaustive an encyclopedia of education as this long shelf of books issued by Professor Harris. It is a pity that official documents suffer so from their somber coverings and solid pages, for, superficial estimate notwithstanding, much of the best reading current, and a vast amount of valuable information is found within these gloomy covers and on these forbidding pages.

Remove Not the Ancient Landmarks

Emerson was distressed over those who hastened to Italy to see a sunset which could easily be studied from their own kitchen doors at home. Few people of intelligence now affect European travel for the sake of scenery, for the competent on both sides of the Atlantic know that the Rockies match the Alps and that the Alleghenies rival the Highlands. Cascades and waterfalls, shaded glens and mighty forests here as there outreach the capacities of the human soul to interpret, and fill the heart of the landscape artist with visions of untranslatable beauty.

But still foreign travel is justified on the score of the human investment that charms and inspires. It is true that the Rhine has ruined castles and battered fortresses which the Hudson has not, and the Lake country has a Wordsworthian tint in its landscape which is not transferable. But even here there is room for sacrilegious neglect on the part of the American citizen. Historic inspirations, tales of valor and scenes of love are not wanting in America. Even the so-called "new," and on that account assumed "uninteresting" West has its traditions.

For instance, Wisconsin, whose statehood is but little over half a century old, has a white man's history reaching back over three centuries, and its rivers and bluffs are full of legend lore and poet stuff if it were only worked. It awaits only a flash of that light "which never was on sea or land" to attract pilgrim feet to historic shrines.

These reflections were awakened by the local study offered at Tower Hill last week by the Secretary of the Tower Hill Summer School, Mrs. Grace Jones, an unfortunate (!) child of the third generation. She received her commission a year ago to write the story of "Old Helena," which represented the substratum of the present Tower Hill, and to illustrate the same with lantern slides of the ancient regime. The result was, to say the least, quickening, even to the natives,

for they found that the human stratification beneath their feet was fossiliferous—full of life deposits, monumental evidence of brave men and loving women who paved the way and then gave way for others to march to victories over their dead bodies. And when the faces of these pioneer grandfathers and grandmothers were flashed upon the canvas, the mystery of the making of the West was solved. It was so apparent that pioneer obstacles were overcome by the superior quality in the pioneer. The builders of log houses, the river pilots, the choppers and the grubbers in the primeval forests looked back upon their descendants through soulful eyes shining under classic brows. They were faces that with a little change in drapery might be expected in the baronial halls of Old Country nobility or among Napoleon's captains or Rome's Cæsars.

We write this not to glorify "Old Helena" or the early settlers in what used to be known as the "mineral region" of southwestern Wisconsin, but for the sake of saying that the story of Old Helena is the story that can be equaled or excelled in the story of any obscure countryside, any county of the Mississippi Valley. The burns of America only await for their Robert to sing them into glory. The Wisconsin, the Des Moines, the Ohio, the Missouri rivers are waiting for the artists and the poets that will give back to them their own, halo them with splendid human traditions and crown them with details that will make sleepy children beg, "Tell it again," or "Just one more."

All this for a practical suggestion. Women's clubs, unity clubs, church study classes, school societies of various kinds, are busy these days shaping "programs" for their winter's work. Old histories are rummaged; foreign countries and far-away cities and citadels are to be explored. Why not dig down where you are and strike living water in your own back yard? Let the local traditions, the story of the home conquests, be sought, discovered and preserved before the last witness is dead and the passing shadows flee away forever.

Among the treasures of the Tower Hill Summer School now are nearly half a hundred stereopticon slides of the pioneers of the thirties, the forties and the fifties. Let every reader of UNITY who belongs to a club and who is involved in winter programs go and do likewise, lest the "ancient landmarks" be obliterated.

Tower Hill Letter No. VI

To be here under the o'erreaching oaks touched with the opal gleaming of the morning light and colored with the roseate splendor of the evening, is to realize in full the meaning of the "procession of days" vaunted by the poets. For, born in beauty, each day passes in pomp and majesty to its close. Environed in loveliness, we seem to move with somewhat freer grace, and existence takes on a new aspect; and so it is very well with us.

We have many tangible happenings to chronicle in this, the fourth week of our Summer School. The class in Religion, under Mr. Jones' leadership, is carrying on its study of the books of the Old Testament, and, having reached Joel, it is now led rapidly through the books of the later prophets, Kings and Chronicles, to come to an interesting climax in the books of poetry and wisdom books. Then, a brief survey over many centuries of time discloses how the manuscript documents of the Bible were gathered, and how through one thousand years of time the book was in the process of making. It grew and developed, after the manner of a rolling ball, from fragmentary song and story to finished literary form. In the book of Daniel a well constructed story is presented. In modern phraseology, it is a novel with a purpose. Here is but an atom of the great truths presented in this series of illuminating pictures, but it may be suggestively significant.

Side by side with this work, and taking the lead in the day's proceedings, the Science class, under the direction of Miss Hatherell, pursues its successful way. The life history of the orchids, illustrated with near-by specimens, is given in a scientific and highly masterful manner; following which, on another day, comes a somewhat larger study of the trees, beginning with trees in general and closing with a special study of the trees of the Hill, in all of which there are curiously strange and far-reaching revelations.

The attendance of children in this class is large, and their interest in the study is a pretty thing to see. There are field excursions also, in which they take part with great zest.

The evenings for the most part are filled with some kind of entertaining refreshment. Thus, in this, our fourth School week, we have had a variety very well worthy of mention—an evening with poetry, an evening with music, an evening with geology, and a social evening. Mr. Jones gave an interesting talk on Tuesday evening, on Emerson, the man, as seen through the eyes of his son, and Mr. Edward Emerson proved to be an altogether enlightening medium. There were little touches that told much, and we were richer for the evening spent in his company.

Thursday evening, Professor Isaac Levine, of the Heinze School of Music, Chicago, piano player and composer, gave a recital. The program was quite a tremendous one, but in the hands of Mr. Levine it seemed a mere bagatelle. Chopin Preludes and Etudes, a Schumann Impromptu, a Barcarole of Leschelitsky and one of the Liszt Hungarian Rhapsodies were among the numbers given in a brilliant, charming and poetical manner. An altogether rare and great music festival was this.

Passing along in our review, we come to Friday evening, when Mr. Thomas Lloyd Jones, Superintendent of Schools at Wauwatosa, Wis., gave us a talk on the geologic structure of the country about us. By illustrations on the blackboard he showed the different strata of material composing the foundation upon which we tread, the immediate locality being classified as composed largely of Potsdam sandstone. The questions following the address were eager and insistent, and the answers ready and to the point. Broad in its reach and highly instructive in depth of scientific strength and grasp was the evening's work. Coming down now to the end of the week, we pause a little to give the young people a chance. Various mysterious whisperings and consultations in corners come to the light of day in the announcement that a bazar is to be given. So, day after day, and in season and out of season, the children work like a hive of

bees, and on Saturday evening we are bidden to the pavilion. We pay five cents for the privilege of entering, and then quite a fairy scene comes to view. Are we in the land of the Celestials? For, behold, Japanese lanterns shed soft lights, Japanese maidens look shyly out from sequestered corners, and we wander from booth to booth in a maze of delighted wonder. Contrary to the custom of such occasions, these busy little fingers have provided the articles that people are eager to buy, and so in very short order every booth is sold out, and the very good sum of forty dollars realized to help out the necessary expenditures of the Hill. With a little round of dancing the evening comes to its end in a successful and happy manner.

Awakening in the bright rays of the new morning, we welcome the quiet Sunday which drops like a benediction into the round of our days, and we proceed to pass the hours as the spirit within may prompt. Sometimes we wander over the fields in a quiet rapture of delight, noting the soft rustling of the corn by the wayside, and the strange Chinese pagoda plant spreading itself out in broad masses on all sides and battling with the red sumac in its tendency to take possession of territory. A little climbing brings us to the top of the hill, where the silver river stretches out in a long line of shimmering beauty, and the softly curving hills beyond form a fitting background to the lovely picture; and, having looked upon all this, having found "sermons in stones and books in the running brooks," we return with somewhat of renewed vigor.

The sunset hour is celebrated on the summit of the hill, and we walk down, as the shades of evening gather, to assemble in the pavilion for our ever welcome, beautiful vesper service. After the responsive recitation of the Nineteenth Psalm, out of our memories, and the singing of one or two hymns, we listen to "The Symphony" of Sidney Lanier, interpreted by Mr. Jones. This was the moment for a poem in which all the instruments of music have a voice, and spellbound we hear the violin, the flute, the clarinet, the hautboy, the bassoons, speak as the representatives of man, of woman, of the child, of nature, of knightly valor, woman's love, and all that is priceless.

It goes without saying that this poet was a practical musician, a very exquisite flute player, and so was able to write such a poem. It rarely finds, perhaps, an entirely appropriate setting, but in this magical evening it came to its own. With the stars overhead and the whispering trees without, it was fitly companioned and attended, reaching its summit of beauty and gaining its utmost strength of appeal. So, at the close, with an increased enlargement of soul, we pass gently out into the night.

ANNE B. MITCHELL.

Mother Bickerdyke As I Knew Her

BY MRS. FLORENCE S. KELLOGG, FAY, KANSAS.

CHAPTER VIII.

THE LAST OF THE WAR.

But it told heavily upon her—the terrible scenes at Mission Ridge, the incessant work that lasted all through the rest of November, through December and into January, when she broke down so utterly that she was obliged to go home to rest and regain her strength. She used to say with a shudder as if again it was all before her: "I can never get those awful scenes out of my mind and sight. Sleeping or waking they are with me. I see the mangled bodies, shot and torn in every possible way, I hear the cries and groans. Oh, it is horrible! horrible!" Ah, yes, indeed it was "horrible," but her resolution bore her through whatever she undertook and she could endure any sight so only that she might help to alleviate the suffering and make the condition more bearable. Her pity, her sympathy was expressed in action. There were no "tears, idle tears," for her.

Though she was so worn out with all she had endured, she recuperated quickly, and in March we find her again with Sherman and his army going on from Chattanooga to Huntsville, from Huntsville to Nashville, and then on over that terrible road to Resaca. Over steep mountains, through narrow passes and across streams and rivers she followed fearlessly—doing everywhere her good work—carrying cheer and comfort—wherever she went. Sometimes she would make a sudden "raid," as she called it, on the northern people for the vegetables and sanitary supplies always so much needed, but these "raids" gave her no rest, but were all a part of the work she had set herself to do. I laughed to hear her tell of her bread baking along the line of march, and must almost agree with the negroes that there was "magic in her hands," or how else did she make good, sweet bread under such adverse circumstances? No wonder the soldiers said "Mother Bickerdyke could make bread on a mule's back"—or anywhere else. What memories of home those loaves of bread must have awakened in the soldier's breast and how good they must have tasted after living on "hard tack" and like army "delicacies" (?).

From Resaca, after her work was done there, the line of march followed to Kingston, to Altoona and on to Atlanta. She followed her leader through those long, hot summer days untiringly—merciless only to herself. Another brave, devoted woman went with her—Mrs. Eliza Porter—who long before had been named as "the Angel of the Hospitals." The two women were very unlike in person and in methods of working, but both were alike devoted to the soldiers and eager to alleviate, as far as possible, the horrors of war, and they comforted and cheered each other through the long marches and in hospital service, and were much together and much attached one to the other.

It was at Atlanta that the beloved General McPherson fell, and Mother Bickerdyke must needs close his eyes for that last long sleep and send what comfort she could to his dear ones at home. She used to say laughingly that she "treated an officer just as well as a private—if he behaved as well." Shoulder straps, stars and bars meant little to her unless they represented true worth and gallant service. All this she found in General McPherson—he whom Sherman loved, and of whom he spoke so highly—and we can think how her hands lingered over his cold face, and how even as a mother might, she did what she could for him who no longer needed earthly services.

Mrs. Livermore tells us how, while Sherman and his brave troops marched on from "Atlanta to the Sea" Mrs. Bickerdyke again went North, as before busying herself with the gathering up of supplies, as "Sherman had directed her to meet him when he reached the Atlantic coast and to bring to his troops all the supplies that could be gathered, and gave her orders for transportation, on his account, to any desired extent." So perfect was his confidence in her, so sure was he that no privilege would be abused by her. As she was irresistible when in hospital wards, so, too, was she irresistible when she stood before an audience pleading the needs of the soldier boys who, far from home and its

comforts, were battling bravely for the Union, enduring hardships and privations such as we can scarcely imagine now, that there might be "one country and one flag" for us all. The responses to her calls were ever quick and generous, and so it was that when at Philadelphia in December, 1864, word came to her that Sherman had reached the sea at Savannah, she was ready with a great boatload of provisions and other necessities to start southward once more. How her heart must have rejoiced when she knew later that "Christmas gift" of the city of Savannah, with one hundred and fifty heavy guns and plenty of ammunition, and also about twenty-five thousand bales of cotton Sherman presented to President Lincoln! How thousands of hearts, both North and South, rejoiced and gave thanks to the "God of Battles" for this victory that we all knew meant so much towards the ending of the war! As Lincoln said in his reply to the dispatch from General Sherman announcing the presentation of this great gift, it brought "those who sat in darkness to see a great light"—the light of Peace—coming.

"'Not like a mourner bowed
For honor lost and dear ones wasted,
But proud to meet a people proud,
With eyes that tell o' triumph tasted.''

But there was yet much to do ere this day really came and in it all Mother Bickerdyke had her faithful share. It was while delayed at Wilmington, N. C., upon this trip to Savannah that she cared for the Andersonville prisoners, who had been brought there, and in doing this contracted the blood poisoning from which her hands never fully recovered, and that made it necessary for her to have much of her after writing done by others. But why attempt to follow her in detail farther? Others have done this work better than I can do it now that her lips are silent. If in all this writing, I have not given you such understanding of her character as will make you know how surely she would pursue her chosen work until all was done that could be done by woman's hands and the army was disbanded, the soldiers gone to their homes to rest and, in time, to enter upon the gentler arts of peace, then indeed have I failed of my purpose—and written in vain. But it was long after the cannons had ceased to roar and the guns were "stacked" before Mother Bickerdyke was mustered out, as she was finally, with the last of the Illinois troops at Camp Butler, Springfield, Ill., in March, 1866. Up to that time she had found plenty to do in different hospitals, where sick and wounded soldiers yet lingered, and she did it all faithfully to the last.

Dear old Mother Bickerdyke! Though the war revealed to us—and to the world—the strength and nobility of our American women, both North and South, there was among them all but one Mother Bickerdyke! Though many did nobly, none excelled her—few, indeed, equaled her in her self-sacrificing heroism and courage, her patient endurance, her sustained efforts and ability, her true worth and modesty.

In the grand review ordered by the President of Sherman's and Meade's armies at Washington, May 23-24, 1865, she might have had a post of honor by Mrs. Sherman's side, but she would not take it. She rode into the city with the troops "mounted upon a glossy saddle horse and wearing a simple calico dress and a sun-bonnet," as Mrs. Chase tells us, but she dropped out of the ranks almost immediately, and began her usual work of giving aid and refreshment to the weary soldiers—of whom there were many. "I never considered myself ornamental or worth making a show of," she said, "but I can be useful and that's all I want." In speaking of the fact that the dress and bonnet she wore that day of the "grand review" being sold for one hundred dollars and kept as "relics" of the war, she said: "To think any one would give that for my old dress and bonnet! What did I do with the money? Why, I used it for 'my boys,' of course. It didn't go far where the need was so great, but it helped, and I was glad of it."

She used to tell us, too, of seeing that beautiful flag message, "Hold the fort, for I am coming," flashed by General Sherman, orders from Kenesaw to Altoona, and how impressive it was. This was but one of the many "side lights" of her army life that remained always clear and vivid in her memory, and that she loved to recall as we sat in her cozy sitting room working and talking of the days that had past and the scenes that, we hope, may never again be repeated in our beautiful land.

The Rights and Perils of Capital

SOME NOTES FROM THE ADDRESS OF MR. T. K. WEBSTER AT UNION PARK CHURCH JUNE 5, 1906, BEFORE THE CONGRESS OF RELIGION.

Before we can properly discuss the Rights and Perils of Capital we want a clear idea of just what capital is.

Capital is fluid wealth, it is what we may call impersonal wealth, because, independent of the life of any individual it passes freely from one hand to another, is easily hired and loaned, it keeps on working regardless of who its momentary owner may be.

Capital is a necessity of the industrial age. No great enterprise could be undertaken by private individuals without the great reservoir of fluid wealth, which we can hire as we need it.

When we talk about capital today, and most especially when we talk about "labor and capital," we use the term in an invidious sense. When we say "capital" we are thinking of the packers, the Standard Oil and the Pennsylvania railroad, or in general of these offensively aggressive aggregations of capital which we have come to feel are a constant menace to the nation. That is a misleading view to take of capital. Capital is at the service of the comparatively poor man and can be hired cheaply to stand behind his brain and energy and accomplish results for him which he cannot accomplish alone. He has to pay a higher rate for it, it is true, than the wealthy man, but at the same time it renders him an inestimable service. On the other hand, hundreds of thousands of poor men are capitalists. Every man or woman who has a dollar in the savings bank is a capitalist. He is putting his superfluous wealth into this great reservoir and allowing it to work for him by itself without his attention. A great banker told me by far the larger number of loans were made in sums of less than $5,000.

Society today cannot get on without capital. The clerk who wants to build a house and to pay for it in installments; the dressmaker who keeps her savings in the bank and gets 3 per cent for them; even the workman, who has to pawn his tools, is to that extent a beneficiary of our capitalistic system, and until we have something that we are sure is better, it may be Socialism, or something very different, we must preserve this capitalistic system from any violent or fatal assaults. As the value of capital to society depends on its being impersonal and on its entire severance of connection with the individual, its peril to society resides in the same condition.

Our laws were formed before the capitalistic epoch. They were designed to control individuals and that is

about all they can effectively control today. Our attempts to regulate capital are constantly frustrated by the fact when we have netted our man we find that the element he works in has run through the meshes of our net and he is as completely out of our control as ever.

As to the rights of capital, first, I shall say that capital has no rights that bring suffering to the many that the few may have the greater abundance. To illustrate, suppose a small group of men owned all the smallpox virus in the United States and they should say, We will only sell this to the select few who can pay us $10,000 a treatment. Would it take long to define the rights of capital in this case?

The trouble in all our thinking on this subject is in our complex civilization; custom soon becomes law and we think it a right. Coming over on the ship last month, I was listening to the singing of the steerage passengers, a lot of Russian Jews, and the steward said, "Think of it, they came to me and asked if they could sing. In their country they were not allowed to sing." The right to have something that is yours—which represents your toil—the investment of your intelligence, is the foundation of society. Without it the motive which makes a man or woman industrious is gone.

Concerning the perils of capital, I will not speak of its perils to the individual. We have only to look at the record in New York City in the last two years to realize its perils. Families ruined, reputations gone. When we think what it means to put a fortune into the hands of a boy or girl who has had nothing to do with the making of it, knows nothing of its value or use, why, sharpened tools in the hands of a baby are not more dangerous.

But what I want to speak about are the perils of capital to the state; to the community as a whole. When one sees in a quarter of a century a group of men owning and controlling the great natural resources of this country, it is time to call a halt, and see what, if anything, the people own, or what, if anything, is left. A group of men own or control the anthracite coal of this country. If they do not own the coal, they control the transportation, which is the same thing. They own the iron, the copper, the oil, and last, and greatest of all, the railroads, the chain which makes our present civilization possible; they hold it. We are all walking in a circle; many of us don't see it, but it is there all the same. Try to get out of it.

For instance, try to buy your winter coal, you pay so much for your deliveries, one price for April, one for May, for June or July. What is to prevent this price from being $1 more per ton next year? Only enlightened selfishness. If I am right, then God help us.

Let us consider transportation. Can any community exist without it? Why, in forty-eight hours Chicago would starve without the railroads. Yet we know case after case where the railroads take all the meat and leave the producer the shell. Witness the transportation of fruit from California and Michigan. The trusts own what is inside of the earth—our minerals, iron, coal, copper and oil. They own the outside of our earth in owning our means of transportation. It does not seem that there is much left for common folk but to step off the earth and find another planet.

But last and greatest of all, we are coming to fear that capital owns our legislature, who make our laws. Why is it that for years we have been trying to pass a pure food law and cannot accomplish it? Why is it that any attempt at curbing the greed of our railroads meets with the greatest opposition? Well, friends, I think if you will read the cartoons in the *Tribune* of Senator Pumphrey you will see the reason why.

Co-Operation

N. O. Nelson.

Shortly before his death, George Jacob Holyoake repeated what he had said before, that he regarded coöperation as the most important movement of all that he had been connected with in his seventy years of reform work. He had fought strenuously for freedom in all of its forms, freedom of speech and press and suffrage and conscience and trade. All of these were important, all of these had been attained, but after all, these were only means to an end. The end sought was full and equal access to all the social advantages created by nature or invented by man. Of these, the means by which people make their daily living are the most important.

Freedom alone did not give bread or education or independence or good-will. Another magic word must go with freedom—Association. Men must be free, but they must also Associate. Most of all, must they associate in business, in the earning of a living by joint work and trade. The capitalist, the manager, the intellectual worker, the laborer, must associate as men on equal terms, not necessarily equal pay. Especially must the worker be recognized; equity for the worker is the fore-word of coöperation. Because he is a hewer of wood and drawer of water all the more does he deserve even-handed justice. Coöperation has never insisted on uniform pay, but it has approximated closely to it by the use of the union scale of wages, where one exists, and modest salaries to managers. Its doors are open to all, to the selfish dividend hunter and the enthusiastic disinterested coöperator. It rains on the just and the unjust.

I agree with my friend Holyoake in giving preëminence to coöperation above all the reforms with which I have been connected. The tariff, the money question, the land question, public ownership of public utilities, all of these are important, but coöperation leads them all. The essentials that put it at the head are that it is the voluntary action of those who wish to help others on equal terms with themselves, that it displaces the dishonesty and tricks of business by honesty and genuineness, that it distributes benefits equally, that it educates people to prefer mutual benefits to benefits at the expense of others.

Great Britain is the mother of coöperation. There it has, within these twenty years about trebled in number of members, in the amount of capital, in the annual business and in the profit. In manufacturing it is probably ten times as large as twenty years ago. Within these twenty years, Denmark has been almost revolutionized economically and socially by coöperation, especially among the farmers. In Belgium, Switzerland, Germany, France and Italy, coöperation is firmly established and of national importance. Even in the United States, while it has had many drawbacks, the extent of business coöperation at this time is far beyond the common appreciation. Through coöperative creameries, dairying in Minnesota, Wisconsin, Iowa and Illinois has become firmly established on an extensive scale. Perhaps one-half of the California fruit is now packed, shipped and marketed by coöperative associations, and that state has about one hundred coöperative stores. There are many extensive and successful grain shipping associations in the Middle West and the North Pacific Coast.

Coöperation is voluntary; it calls for no political aid or privileges; it appeals only to those who wish

to help themselves and their neighbors at one and the same time, and to the same extent. It distinctly puts human welfare and good feeling in the place of mere profit and over-reaching. It has been led for sixty years by able and heroic men. It still has an abundance of ability and devotion in its ranks.—*From Fellowship.*

National Purity Conference

Chicago, October 9-10-11, 1906.

Arrangements for the National Purity Conference to be held in Chicago, October 9th, 10th and 11th have been steadily going forward, and while not complete, are sufficiently far advanced to warrant the belief that we are to have very much the best gathering of persons interested in the promotion of Purity that has ever been called in our country.

ITS IMPORTANCE.

The importance of this conference cannot be over-estimated. The time is ripe for united, national effort to be directed against the organized traffic in virtue. Events of the past months of even more than usual boldness and flagrance have occurred to give publicity to this organized traffic. There is an interest in the Purity movement awakened, no doubt, by these facts made public, much greater than ever before noticed by our oldest workers. People are looking to us to lead in some united effort which shall bring relief from this awful debauchery of our sons and daughters.

NATIONAL PURITY FEDERATION.

This conference is called by and will be held under the auspices of the National Purity Federation which was founded at the National Purity Conference held at La Crosse, Wis., in October, 1905. The officers, executive committee and object are as follows:

OFFICERS: President, B. S. Steadwell, La Crosse, Wis.; Vice-President, Miss Katharine Bushnell, Oakland, Calif.; Corresponding Secretary, Sidney C. Kendall, Long Beach, Calif.; Recording Secretary, Mrs. Rose Woodallen Chapman, Brooklyn; Treasurer, Dr. Carolyn Geisel, Battle Creek, Mich.

EXECUTIVE COMMITTEE: Mr. Anthony Comstock, New York City; Dr. Emma F. A. Drake, Denver; Mrs. E. M. Whittemore, New York City; Dr. J. H. Kellogg, Battle Creek, Mich.; Dr. Mary Wood-Allen, Brooklyn; Miss Belle H. Mix, Danville, Iowa; Prof. Newton N. Riddell, Chicago; Miss Hattie Dickson, Marshalltown, Iowa; Mrs. Lenora Lake, St. Louis; Mrs. Elizabeth Andrew, Oakland, Calif.; Dr. Howard A. Kelly, Baltimore; Mrs. V. A. Barnes, St. Louis; Rev. Dr. H. Pereira Mendes, New York City; Mrs. Julia Kurtz, Milwaukee, Wis.; J. T. Upchurch, Dallas, Texas; Mrs. Nora E. R. Perkins, Milwaukee, Wis.

OFFICIAL ORGAN: *The Light*, published at La Crosse, Wis.

The object of this federation shall be to unite in national co-operation all those forces in the United States that are striving to promote purity in the life of the individual, in social relations and in family life by preventive, rescue, educational, reformatory, law enforcement and legislative lines of effort.

DELEGATES.

Delegates from churches, reform societies, labor unions, temperance organizations, social settlements and all bodies promoting purity, will be welcome at this conference as well as individuals who are interested in the cause which it is called to further. The federation while distinctly and thoroughly religious is not connected with any sect and is independent of any political party, philosophical school and religious confession. All will be welcome.

Chicago is the greatest railroad center of our country and the most accessible city for a national gathering. It can be reached without change of cars from nearly every point within the United States. The city, too, almost a little world in itself, offers opportunities to delegates which are well worth the trip.

Western delegates to the Boston and Hartford W. C. T. U. conventions will find it especially convenient this year to stop over in Chicago for the National Purity Conference.

REDUCED RAILROAD RATES.

Correspondence is now being conducted with the passenger associations relative to reduced rates and while arrangements have not been entirely completed, it is expected that a rate of a fare and one-third for the round trip will be granted throughout the larger part of the United States. Announcement will be fully made in the programs or by circular and will be mailed to all who apply for them after about September 10th or 15th. The rates will be on the regular certificate plan, therefore delegates should be careful in buying tickets for Chicago to get certificate from ticket agent and if through ticket cannot be bought, procure certificate for each ticket purchased. These will be countersigned by joint-agent at Chicago and will enable you to purchase return ticket for one-third fare, provided one hundred or more delegates with certificates are present.

LOCAL ARRANGEMENTS AT CHICAGO.

The local arrangements at Chicago are in charge of a very able committee composed of the following: Rev. Wm. Burgess, chairman, 6822 South Park avenue; Rev. Jenkin Lloyd Jones, Bishop Samuel T. Fallows, Rabbi Tobias Schanfarber, Mrs. J. B. Caldwell, Dr. David Paulson, Rev. Dr. John Balcom Shaw, Prof. W. S .Jackman and Rev. Joseph F. Flint. This committee has already performed much work and promise us every provision for the comfort of delegates and the convenience of the conference.

PLACE OF HOLDING THE CONFERENCE.

Rev. Jenkin Lloyd Jones and his people of All Souls Church have very generously and kindly offered The Abraham Lincoln Centre for our conference. The offer was promptly accepted by the Chicago committee. Lincoln Centre is located at the corner of Oakwood boulevard and Langley avenue (between 39th and 40th streets near Cottage Grove avenue) and is conveniently reached from all parts of the city by street cars. The auditorium of Lincoln Centre will accommodate nearly one thousand people and there are ample rooms for rest, sectional meetings and committee work. The management will serve supper each evening of the conference for the convenience of delegates at a price of only 25 cents. It is possible that lunches will also be served.

ENTERTAINMENT OF SPEAKERS.

The Chicago committee also announce that those on program from points outside Chicago, including the officers and executive committee, will be entertained by them during the conference.

HOTELS.

There are many and most excellent hotels in Chicago, and it would be a person hard to suit who could not find exactly what he desired in a hotel as regards accommodations and prices. The Chicago chairman mentions three hotels especially: The Drexel Arms Hotel, Oakwood and Drexel boulevard. The rate here on the American plan is $2.50 per day for one person or $2.00 each where two occupy the same room. The hotel is within one block of Lincoln Centre and no doubt will be a favorite with our delegates. The Lexington, Michigan boulevard and 22d street, is one of the large first-class hotels and offers a rate on European plan, which is for room only, of $1.00 to $1.50, rooms with private bath $2.00 to $2.50. This hotel is located midway between the downtown district and conference location. The Palmer House, State and Monroe streets, is centrally located and offers the same rate as the Lexington. The expenses of delegates need not be large and may be kept down to a reasonable figure by taking a room on the European plan and buying such meals as cannot be had at Lincoln Centre at restaurants.

WHEN TO ARRIVE IN CHICAGO.

All delegates should plan to arrive in Chicago early Tuesday morning and not later than noon of that day if it can be

avoided. Being on the field at the opening of the conference is the best possible preparation for a successful meeting and will insure each one the greatest profit from their attendance, as well as give sufficient time to find a comfortable and convenient boarding place.

Upon arriving in Chicago go at once to Lincoln Centre and there you will receive all necessary information. Inquiry may be made at depots of policemen or attendants in uniform as to street car to Lincoln Centre.

MEETING OF EXECUTIVE.

A meeting of the officers and executive committee will be held at 10 o'clock on the morning of October 9th at Lincoln Centre. We trust that every member will be present.

SECTIONAL MEETINGS.

On the afternoon of Tuesday, October 9th, there will be held two sectional conferences of great importance and every delegate should plan to attend one or the other of these meetings. They will meet at 1:30 o'clock in rooms at Lincoln Centre.

The sectional conference on Purity Instruction in Schools and Colleges is under the direction of the following committee: Mrs. Elizabeth B. Grannis, chairman, 5 East 12th street, New York City; Dr. Hattie A. Schwendener, St. Joseph, Michigan; Dr. David Paulson, Hinsdale, Illinois, and Dr. Emma F. A. Drake, Temple Court, Denver. A program of much strength will be prepared and a report on this important subject formulated for the action of the general conference.

The sectional conference on the White Slave Traffic will be in charge of Rev. Sidney C. Kendall, Long Beach, California, as chairman. As this is probably the most urgent question which will come before our Conference, this section will prove of much interest. A program will be given consisting of addresses and a report will be prepared for the general Conference.

JOINT MEETING.

At 4 o'clock on the afternoon of Tuesday, October 9, the members will come together in the first session of the general Conference. At this time the various committees will be announced and the president will deliver his address. The evening session will begin at 8 o'clock.

LITERATURE.

Arrangements will be ample for the display and sale of purity literature. Publishers are invited to bring or send to the Conference such books, pamphlets, magazines and tracts as they wish and may either attend to the sale of same themselves or place them with the one in charge of that department.

EXPENSES.

The expenses of the coming Conference will be much larger than that of any previous national purity conference, approximating several hundred dollars. Friends of the movement everywhere are invited to contribute and may hand such gifts to any member of the executive committee or mail direct to the treasurer, Dr. Carolyn E. Geisel, Battle Creek, Michigan.

THE PROGRAM.

The program is not yet complete, but it is advanced far enough to insure the best program ever given at a purity conference. We have a number of new speakers this year, men and women eminent in their chosen field of labor and who have made a special study of the themes they will present at this Conference.

The program will truly represent the *federation* spirit. Every phase of the purity question will receive attention. There are those who feel that educational work should be made most prominent, while others insist that the White Slave Traffic or Rescue Work must take the lead. But so far as possible the program of the general Conference will represent all phases of the work. Educational work, preventive methods, the White Slave Traffic, organization, legal requirements, rescue and mission work will all be treated by specialists.

Many leading purity workers whose names do not appear on the program will attend the Conference. The morning sessions will be devoted very largely to conference and business and will afford opportunity to all workers to take part in the discussions and in formulating plans for future national work.

While we shall endeavor to have the complete program printed by September 1, it may be delayed until the 10th or 15th of the month. Programs will be mailed to all who apply for them as soon as issued and to all who have opportunity for distributing them to interested people, either in person or by mail, we will send as many as you can thus use.

SPEAKERS.

Of course, the principal interest centers in the speakers, and we are especially fortunate this year in having many of our most noted reformers, philanthropists and religious workers on our program. We are still corresponding with a number of prospective speakers and hope to have their answer soon. Speakers will come from every section of our country and thus will be able to represent the real national spirit and needs. Space does not permit us to more than mention the speakers now secured with just a word of introduction.

Rev. Wilbur F. Crafts, Ph. D., Washington, D. C. Dr. Crafts is superintendent of the Reform Bureau and the author of numerous sociological works. He will address the Conference at an evening session on the subject, "The Worst of Monopolies, the Theater Trust."

Anthony Comstock, New York City, secretary of the New York Society for the Suppression of Vice, and who is well known throughout the world, will speak on "The Moral Cancer Planters of the Twentieth Century."

Mrs. Lenora Lake, St. Louis, will address the Conference at an evening session. Mrs. Lake is one of the best known platform women of this country and we cannot refrain from quoting a minister of sound judgment who said: "Mrs. Lake's address was as logical and eloquent as any I have ever heard from man or woman."

Maria Lydia Winkler, Berlin, Germany. Miss Winkler's article in this issue will explain her mission. She will speak on "The White Slave Traffic from an International Standpoint."

John B. Lennon, treasurer American Federation of Labor, speaks on "Work of Trade Unions in the Promotion of a Pure Life." This address should draw representatives from every labor organization in Chicago.

Miss Frances A. Kellor, New York City, general director Inter-Municipal Research Committee, will follow with an address of special interest to wage earners, "How Far Is Impurity in Women Affected by the Wage Question?"

Prof. Newton N. Riddell, Chicago. Professor Riddell's popularity is seen from the fact that we have received more requests for him at Chicago than for any other speaker. He will address an evening session on the subject, "The Way to Virtue."

Mary Church Terrell, Washington, D. C., will appear again on our program, and no one will please the audience more. She is honorary president, National Association of Colored Women, and was lately reappointed on the school board at Washington.

Dr. J. H. Kellogg, Battle Creek, Mich., known throughout the world for his earnest advocacy of the pure life and superintendent of the great sanitarium at Battle Creek, will address the Conference.

Rabbi Tobias Schanfarber, Chicago, will speak on the very timely subject, "Commercial Purity." Dr. Schanfarber delighted every one at La Crosse last year and dozens of requests have been received for his presence this year.

Rev. Sylvanus Stall, D. D., Philadelphia, author of the "Self and Sex" series of books, will speak on the subject, "The Growth of the Social Purity Movement."

Rev. Father Coffey, St. Louis, will deliver an address at an evening session. He is in constant demand from all sections of our land for platform addresses and is a most eloquent speaker.

Dr. Mary Wood-Allen, Brooklyn, superintendent purity department of the World's W. C. T. U., and editor of "American Motherhood," is to speak on "The Foundations of Character."

Mrs. Rose Woodallen Chapman, assistant editor "American Motherhood" and recording secretary of the federation, will consider "The Hope of the Nation."

Theodore Schroeder, New York City. Subject, "Liberty of Press and Speech Essential to the Purity Propaganda." Mr. Schroeder is a contributor to the leading magazines dealing with reform, sociological and philanthropical matters, and has won a national reputation through his efforts against Mormonism and his exhaustive study of sex psychology. We are fortunate in securing him for Chicago.

Ada Wallace Unruh, Portland, Oregon, national lecturer of the W. C. T. U., will speak on "The Child in the Midst." Mrs. Unruh is an experienced worker and will render splendid service.

Mrs. E. M. Whittemore, New York City, who is founder of the "Door of Hope" rescue homes, which number more than sixty in all parts of the world, will attend and address the Conference.

Delos F. Wilcox, Ph. D., Detroit, Michigan, author of "Ethical Marriage" and a writer and reformer of note, will deliver an address on "Social Aspects of Marriage."

Mother Prindle, Boston, will not disappoint us this year, as she feels a distinct call to come. She is possibly the best known rescue worker in our country today, being connected with the Florence Crittenden work. Her subject will be "The World's Greatest Need."

Belle H. Mix, Danville, Iowa, has chosen for her subject this year, "A White Life in Wedlock—and Why?" Miss Mix has given a great deal of thought and study to the matter of marital purity and her presentation of this theme will be full of sound doctrine.

J. B. Caldwell, Chicago, editor of the "Purity Journal," and president of the National Purity Association, will discuss the subject, "The State's Duty to the Child."

Mrs. Catherine Waugh McCulloch, Evanston, Illinois, legislative superintendent of Equal Suffrage Association, will speak on "The Legal Phase of Purity Work."

Mrs. E. M. Adams, national lecturer for W. C. T. U., and purity superintendent of Kansas, will give an address on "The Rank and File, or Everyday Purity Work."

Mrs. Mary E. Teats, Los Angeles, California, will choose as her subject "The Science of Life and Its Relation to Social and Christian Ethics." This year Mrs. Teats will surely come and will render splendid service.

No one will be more warmly received at this Conference than Dr. and Mrs. E. P. Miller, of New York City. They have both rendered most efficient service to the cause.

Other speakers whose subjects have not been determined as yet will include Mrs. Charlton Edholm, Sibley, Arizona, author of "Traffic in Girls;" Rev. Wiley J. Phillips, editor "California Voice," and a reformer who does things; Rev. George Rheinfrank, Iowa, who addressed our Conference last year; Rev. Sidney C. Kendall, secretary of the federation; Rev. Charles Mitchell, Oklahoma, and others. Among rescue workers, we hope to have Mother Duff of Cincinnati, Mrs. Barnes of St. Louis, Mother Lee and William Lee of Omaha, with a probability of a number of others.

Efforts are being put forth to secure Gov. Joseph Folk, Senator Robert M. La Follette and one or two others for addresses on the opening evening.

FURTHER INFORMATION.

This is the last number of *The Light* to be issued before the Conference. The next issue will appear, God willing, as soon as possible after the close of the Conference that a complete report may go out at once. In a few days a prospectus will be issued and these will be sent to applicants in any quantity desired. The complete official program will be printed not later than September 15. All further information needed may be secured at any time by addressing the chairman of any committee, or B. S. Steadwell, at La Crosse.

A CLOSING WORD.

I cannot close this letter of information without again calling the attention of every reader to the importance of this Conference. It offers to every friend of the cause an exceptional opportunity for getting right into the warfare for purity of life and in eradicating those evils which are ensnaring, and blasting the hopes and ruining the lives of our young men and young women.

Be as active from this moment as possible in advertising the Conference, urging individuals to come and interested organizations to send delegates. Invite editors everywhere to publish a notice of the Conference giving a list of the speakers.

It will be decided at this Conference as to whether the federation is to be continued and built into a strong, effective national force for the promotion of purity, and however it is decided, we may feel assured that if we come together in the proper spirit, that of looking to our Heavenly Father for guidance every moment, the matter will be decided rightly and we will go forward in the great work. At the very inception of this new and larger work we have an opportunity for building a mighty force for righteousness by desiring those qualities in our federation which we advocate for individuals, that of "Purity." We can attain this end best by keeping our eye ever upon the work we have to do and not upon individuals and by keeping close to the Golden Rule in our associations and labor.

We are to have a most helpful, large and enthusiastic conference. Come prepared to enjoy it and come determined to carry as much as possible of the truth and wisdom there given out home to your own communities to be used in uplifting the standard of life. With pleasant anticipations for our fellowship together and of the helpfulness of meeting face to face, I am most faithfully yours,

For a knowledge and daily practice of the pure life,

B. S. STEADWELL.

—From *The Light*, La Crosse, Wis.

Building Up a Russian Citizenship

There are short-sighted people who are now speaking of Russia as a factor that can be almost wholly neglected in international affairs, because of loss of military prestige consequent upon the success of Japan. But the wiser student of the situation knows that this defeat was the best thing that could have happened to Russia, and that the time had arrived when Russia's future required domestic reforms that would build up—in the political and economic sense—a Russian nationality capable of making the most of its human and material resources. Since the outbreak of the war with Japan there has been awakened in Russia the wholly new power of public opinion that finds expression in newspapers and in popular assemblies. For the first time in Russia's history, people are talking openly with one another about the problems of the country. And all this is destined to make Russia far more powerful in the future than she has ever been in the past, with the difference that her future power will be beneficent rather than militant and aggressive.—*From American Monthly Review of Reviews for August.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?
REV. C. A. OSBORNE, Secretary.
To whom all contributions for this Department should be sent.

A Religious Fellowship in Russia

Americans boast of religious tolerance which was supposed to have come hither on the Mayflower, and sympathize with benighted Russia, where so much of intolerance curses the suffering people. After about three centuries of growing tolerance and religious fellowship we have come to a state of "Christian charity," which enables several denominations to work in the same locality without serious hostility. None the less the veteran correspondent, William E. Curtis, writes to the *Chicago Record-Herald* of a religious coöperation achieved and a Christian work done by the Y. M. C. A. in St. Petersburg, which neither the Y. M. C. A. nor any other organization has yet accomplished in America. Where else are Jews, Roman Catholics and Christians working in one organization in true philanthropy? We quote the article entire:

ST. PETERSBURG, July 25.—There is a Young Men's Christian Association in Petersburg with 1,600 members, nearly all native Russians. The president is Duke Alexander of Oldenburg, who married Olga, the sister of the czar. The secretary and active man is Franklin A. Gaylord, a Vermont Yankee who came here from the Y. M. C. A. in Paris and organized this institution. Mrs. Gaylord is making plans to organize a Young Women's Christian Association on similar lines.

Until recently it was almost impossible for such an organization as the Y. M. C. A. to exist in Russia, because associations of all kinds were forbidden. It was a crime to belong to one, but when the Duke of Oldenburg, a man whose motives have never been questioned and whose benevolence is known to every person of intelligence in Russia, took charge of the movement its success was guaranteed. Nevertheless when the political troubles broke out last year it was discovered that more than half the members were revolutionists and there was a lively scrap for several months to prevent them from capturing the management and turning the institution into a revolutionary headquarters. Mr. Gaylord made a rule prohibiting political discussions under the roof of the building, and finally got the upper hand of the conspirators and secured the reëlection of the conservative element in the list of officers.

It was not an unhappy incident, however. Almost every member sympathized with the sentiments and spirit of the revolutionary element, although they could not indorse its judgment or permit the purpose of the organization to be perverted into political lines. You must understand that 99 per cent of the young men in Russia are revolutionists, more or less radical, according to their previous training, their social rank and their environment. Nobody supports the czar in his efforts to maintain the autocracy except the members of the imperial family (and they are not unanimous), the imperial household, the cabinet, army officers of high rank and the "bureaucrats" or government officials, who are likely to shift their point of view as circumstances change. Therefore it was not strange and it is no reflection upon the character of the members of the Y. M. C. A. that those who are most interested in politics should attempt to use the organization as a revolutionary machine.

* * *

It is not called a Young Men's Christian Association here, for that title would be an anomaly and would deprive Jews, Mohammedans and members of other religious faiths of its benefits. Hence it is called "Mayak" (the Lighthouse), which you will agree is a very good name, and on its rolls are the representatives of half a dozen different religions. The Jewish element is quite strong. Jews predominate wherever they are permitted to go in Russia, in ability and energy if not in numbers, and they are keen to adapt themselves to all situations and to seize upon every opportunity for self-improvement. Nowhere and at no time have the superior qualities of that remarkable race been demonstrated as during the period of their persecution. Religious freedom exists nominally in Russia, although there is no law to permit it. A better term is religious "toleration," because all people are allowed to worship according to their own creeds provided they do so quietly without offense to others and do not attempt to proselyte. On the Nevsky Prospect, the Pennsylvania avenue of St. Petersburg, almost opposite the Kazan Cathedral of the orthodox Greek church, is a large Lutheran church, and a little farther down on the next block is a Roman Catholic church at which services are held regularly every Sunday and sometimes on week days. There is no other Protestant church except a chapel connected with the British embassy, which is attended by members of the American and English colony. The British government maintains the chaplain.

Religious services are conducted by Mr. Gaylord or one of his associates after a nonsectarian fashion in the lecture-room of the Y. M. C. A. Building twice on Sunday and on Thursday evenings, including the reading of the scriptures, prayer, hymns and usually a short talk on moral questions, carefully avoiding controversial differences.

* * *

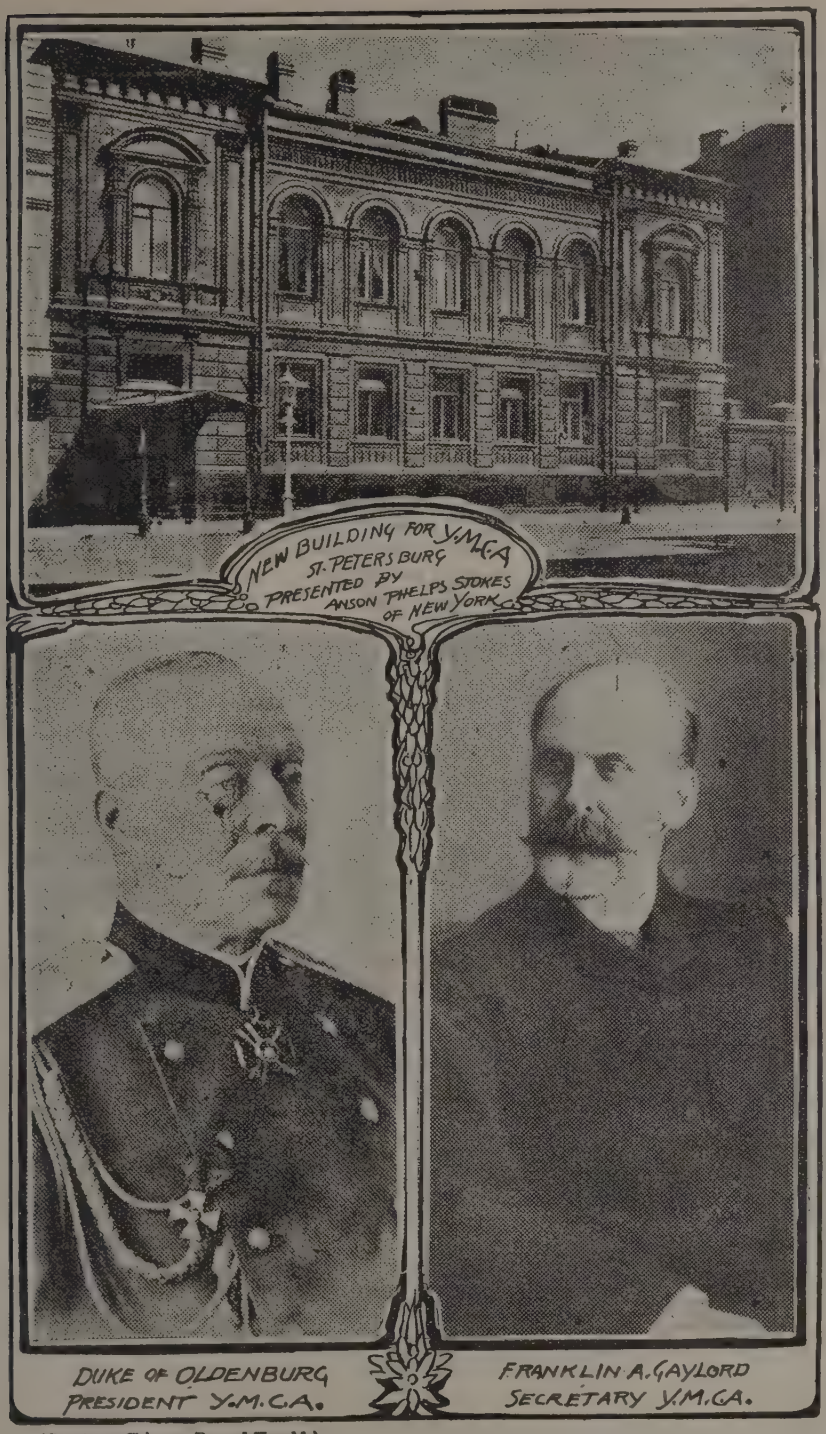
The Y. M. C. A. moved into a new building last year and now has convenient and comfortable quarters. Anson Phelps Stokes, of New York, gave $75,000 for the building fund and did the same for the Paris association. Here the members raised 115,000 rubles to complete the purchase, buy the furniture and fit out the place. It is a large two-story house with a courtyard. The rooms are light and cheerful, handsomely decorated and filled with substantial furniture. Portraits of the czar, the Duke of Oldenburg and Mr. Stokes occupy conspicuous places upon the walls, and many other pictures have been presented or loaned by the artists.

The lecture-room will seat about four hundred people, and the stage is adapted for amateur theatricals, concerts and other entertainments, which take place two or three times a week. There is a large library and reading-room, a gymnasium, a tea-room and restaurant where ordinary refreshments are served at cost prices, and a number of classrooms in which languages, music, typewriting, stenography, bookkeeping, mathematics, electrical science and other branches of learning are taught by professors from the university and local gymnasiums, most of whom volunteer their services. A small fee is charged for membership and an additional fee for instruction. Indeed, the institution is conducted upon the same plans as the regular Y. M. C. A.'s in the United States. The only difference is the location and language.

* * *

As soon as the political situation subsides Mr. Gaylord will inaugurate similar associations in Moscow and other of the large cities, which will be also under the patronage of the Duke of Oldenburg, who takes the lead in all such measures in Russia.

There are, however, very few. In no other country is so little interest shown by the upper classes in the material improvement and moral welfare of the lower classes, although I am told that rich people respond generously when they are appealed to for charitable purposes. There are all kinds of hospitals, asylums and homes supported by public subscription, but as a rule they are badly managed and are not up to date; and there is a foundlings' home in every city—the most necessary institution in the list. And they are filled. The foundlings' asylum in Moscow is the largest charitable institution in Russia. There are fifteen hundred windows in the building and more than four thousand cradles are constantly occupied by fatherless and motherless waifs, who have been left at the door or have been brought in by the police. The father of the mighty Trepoff was picked up on the doorstep and carried into that institution one night about eighty years ago. He



(Courtesy Chicago Record-Herald.)

was brought up there and when he reached the proper age was sent to a military school because of his brilliant mind and many qualities. Many other men of prominence in Russian history have been foundlings and inmates of similar institutions. The foundlings' asylum in St. Petersburg is larger than any building in Washington except the capitol, and often has as many as twenty-five hundred nameless babies under its roof. Where they come from is a mystery which nobody tries to solve. They are well taken care of, however, and when they are old enough they are adopted by childless people or are sent into the country to learn farming or to technical schools to learn trades, and many are trained for soldiers.

There are many of these necessary institutions in Russia, as I have said, but the strict laws have prevented organizations for the amusement and entertainment of the working classes, such as are found in other cities, and the workingmen have had no place to go but the saloons.

* * *

A few years ago a temperance movement was inaugurated, and it was very much needed, for the Russians are undoubtedly the most intemperate people in the world. Half the men you meet on Sundays and holidays are staggering. You can see more drunkenness on the streets of St. Petersburg or Moscow, or other of the large Russian cities, on a single Sunday than you can see in Germany or Italy or the other European countries all your life.

As an adjunct to the temperance movement, the Duke of Oldenburg suggested to the czar several years ago the inauguration of a resort for the working people of St. Petersburg and their families on one of the islands in the Neva River. And, having obtained the necessary permission, he carried out the plan. Both the czar and the czarina have taken a deep interest in it. They furnished all the money that has been expended, and everything was done upon a most generous scale. An enormous building of brick and steel, which had been used for an international exposition at Moscow, was taken to pieces, removed to St. Petersburg, and reerected in a large park adjoining the terrible fortress of St. Peter and St. Paul, in which so many innocent people have been imprisoned and tortured for conscience's sake, and have perished for their political opinions. Within the frowning walls is a famous old church in which a dozen czars are buried. The leaves of the laurel wreaths that lie upon the sarcophagus of Alexander III. are still green. Like all the rest, he occupies a plain, severe box of white marble with his name and the dates that embrace his career in letters of bronze.

* * *

The new building was called "The People's House of Nicholas II.," but is familiarly known as the "Narodny Dom" (The People's Dome), because the central rotunda is covered with a dome that is conspicuous from every direction.

The park includes about thirty acres. It is surrounded by a wall, and a fee of 2½ cents is charged for admission. That gives the people who pay it the consciousness of a right to be there. It takes away the odor of charity and gives them free access to a large grove, the privilege of listening to several bands and witnessing numerous outdoor entertainments, such as comic operas, farces, pantomimes, sleight of hand performances, Punch and Judy shows, concerts, stereopticon exhi-

bitions, etc., etc. Those who desire and have the price can get reserved seats at any of the performances by the payment of a trifle—from 5 to 20 cents in our money. There are merry-go-rounds, gymnasiums, boats, rowboats, bowling alleys and other athletic entertainments, for which a nominal fee is also charged. Nothing is given away. Everything has to be paid for, but the price is insignificant. For 2 cents you can hire a rowboat for an hour, and for one-half a cent you can ride in a merry-go-round.

Within the building is an opera-house, where theatrical and musical performances are given several evenings in the week. The galleries are free to all comers, and for hours before the performances begin people seize and occupy the best places, bringing their dinners with them. We witnessed the presentation of the most popular of all the native operas by an excellent company, some of whom are members of the regular staff of the Imperial Opera House. The orchestra was unusually fine. We paid 40 cents each for the best seats in the house. We could have obtained nearly as good places for 20 cents, and the rear seats in the parquet were only 7 cents, in addition to the regular admission fee of 2½ cents.

The standard of the performances given here is high. It is equal to that in any playhouse in St. Petersburg. The performances are varied by vaudeville programmes, concerts and pantomimes. People who want to hear classical music can do so by the payment of a few cents. Those who prefer popular music can get it for nothing outside.

* * *

At the other end of the building is one of the largest restaurants in the world, where twelve or fifteen hundred people can be seated and served. The kitchen is the largest and finest in Russia. One hundred and fifty cooks are on duty every Sunday and an equal number of waitresses in neat liveries and long white aprons. There are several outdoor restaurants in different parts of the garden, to which the food is conducted from the kitchen by overhead trolley lines similar to those used in the department stores of the United States for carrying purchases to the wrapping tables and money to the cashier's desk. You write your order on a blank and hand it to the waitress, who puts it in a little wire ball and starts it along to the kitchen. After a while your luncheon or dinner begins to come over the same route in wire baskets.

Tea is served in forty or fifty different places. The Russians are great tea drinkers, and for three-quarters of a cent in our money they can get a large glass of excellent tea with a piece of lemon floating in it. The expenditure of a quarter of a cent more will procure them a little round cake made of sweetened flour or a large hunk of black bread.

The menu is limited. No fancy dishes are served, but only ordinary Russian food, such as is eaten daily in the homes of the wage earners; but it is always wholesome and well cooked and comes in large portions. One order is enough for a whole family and the cost is not more than 10 or 15 cents for a dinner.

At the beginning no beer was served, but the rule has been modified for some reason since I was last in St. Petersburg, and nowadays a light brew, made especially for the People's Palace is sold. It is claimed to be as nearly nonalcoholic as possible.

The general manager, chief inspector, promoter and captain of the crew is a tall man, with a bronzed and smiling face, who always wears the fatigue uniform of a major general with aiguillettes of silver braid and cord which indicate that he is attached to the staff of the emperor. The people call him affectionately Alexander Georgevich, but he is known in the Almanach de Gotha as Alexander, Duke of Oldenburg, member of the privy council, major general of the staff, aid-de-camp to the czar of all the Russias. He has no particular time for visiting the Narodny Dom, but is likely to appear there any moment, day or night. He comes and goes without ceremony or ostentation, and very often the Grand Duchess Olga, the sister of the czar, is with him.—*William E. Curtis.*

THE STUDY TABLE

Dynamic Factors in Education.

There is no company of men in our day who deserve better of their fellows, as they will have the blessing of the future, than that group of pedagogists who are leading the van in educational reform. To them is it largely due that the science of pedagogy itself has been moving so rapidly in the past few years from a merely superficial consideration of methods toward an appreciation of those fundamental principles which are imbedded in the nature of man and the history of his progress. Now that some of these basic facts have been somewhat fully apprehended there is no worthier propaganda than that of lodging them in their simple reasonableness in the popular mind. The reward of this service will be, in time, a worthier system of popular education than that which is at once our glory and our shame.

*Dr. M. V. O'Shea is one of these workmen. His new book, "Dynamic Factors in Education," is not his first contribution to the cause, but the name indicates with special felicity the comprehensive and fundamental attitude with which he faces the pedagogical problem. And this book is consecrated to the layman—the man in whose hands is lodged the possibility of bringing to pass the better educational ideal. The fly-leaf bears a noble word of dedication to Leaton Irwin, of Quincy, and records the unquestionable fact "that American education, today, stands in need, above everything else of laymen who will acquaint themselves with contemporary educational ideals, and who will coöperate enthusiastically with educators in securing the material equipment and social sanction essential to get these ideals realized in every community." To such a layman, anxious to be of service intelligently to his day, or to the teacher and schoolman, eager to fulfil his opportunity in a large spirit, this book will offer a point of contact with educational literature. Not the least valuable will be some careful consideration of the suggestive topics for investigation and discussion which close each chapter. A good bibliography and an index, adapted to practical uses, close the volume. James A. Blaisdell.

Beloit College.

It is not worth while to burden ourselves with the faults and errors of the past, if we are only steadily moving away from them. To be sure, our daily life is but a sad pygmy to be born of such vast ideas and sublime prayers; but, while we look upon it, it is vanished, and if we are true and free another shadow of ourselves is being described around us, more fair and comely in its proportions; the deepest thought is tending to the strongest act; the most earnest feeling is continually moulding to itself the life.

—*Miss Clapp.*

Every man is a tamer of wild beasts, and these wild beasts are his passions. To draw their teeth and claws, to muzzle and tame them, to turn them into servants and domestic animals, fuming perhaps, but submissive,—in this consists personal education.

—*Amiel.*

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*Dynamic Factors in Education. O'Shea. Macmillan. New York City.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Dealing With Fire Insurance Companies.

The action of certain fire insurance companies, notably the Transatlantic, of Hamburg, in repudiating San Francisco losses has brought out a new punitive remedy for this most despicable type of dishonesty. The Hamburg company with a sudden access of pious phrase declined to pay any insurance on the ground that the disaster was "an act of Providence." Following this declaration Samuel Davis, insurance commissioner of the state of Nevada, has announced that his state will cancel all of its policies with this company, and further declares that no more new business can be done by the Hamburg in Nevada until the company shall have paid up in full all San Francisco losses. In Montana similar action has been taken. Weak state governments with venal legislatures and vendible officials have been the great obstacles confronting commercial honesty. Perhaps this action in the two states above mentioned means that the people as citizens of states as well as citizens of the nation are awaking to civic righteousness. Until this occurs we must look to national laws and their enforcement for relief from wholesale thievery by public robbers.

Shutting Up Churches.

Some of the churches—Protestant, of course—close their work entirely during the summer. If there is any confession of uselessness this certainly is it. If the community can exist without any particular church for three months, why not a year?—if a year, why not forever? Is the church simply one of competing amusement places? Has it a necessary place in social economy? These questions force themselves immediately upon the common mind. Closing a church is a confession that it is not a necessity. It places the church in the same category with the theaters. The common mind will have little respect and no reverence for an institution that can close its doors without fear of its loss. What would be thought of any store or shop that would do the same? To say nothing of the inadvisability of closing for the summer, there is a big social question back of the thought that the community can "get along" without the church.

The Railroads' Next Move.

Nothing is blinder than capital. The bourbonism of aristocracy is not more immovable. Only at the loss of millions of dollars did the packers learn that the people were in earnest in their reluctance to being murdered by poison. It would seem that the railroads have a similar blindness in observing the signs of the times. Upon good authority it has been announced that various railroad corporations, led by the Pennsylvania, propose to appeal to the courts in an attempt to set aside the new railroad rate bill. The usual plea of unconstitutionality will be made. Just what a serious error this attempt will be the railroads should consider with great care. These corporations, powerful as they are, cannot afford to enter into a warfare with the people of the United States. When the people know what they want and are aroused on the matter, as in this case, acquiescence is better wisdom than antagonism.

Commercial Vultures.

The failure of the Milwaukee Avenue Bank, Chicago, besides being productive of suicides and ruin, has brought to the surface the usual iniquity of receivership quarrels. Judge Brentano, of the Superior Court, appointed John C. Fetzer receiver for the defunct institution. This office is lucrative not only for the receiver but also for the financial interests that he represents. Therefore others desirous of the spoils went before Judge Gibbons, of the Circuit Court, praying that the receivership should go to the Chicago Title & Trust Company. This judgment was given and the fight is on. In the meantime the savings of the depositors are paying law costs instead of going back to the lawful owners. Commercial vultures care little for the interests of the wretched depositors, provided that the fees and salaries and interests accrue to their own behoof.

The Russian Situation.

Following the collapse of the general strike and the failure of the premature insurrection a calm fell upon the stricken Russian empire. The peasantry, without whose coöperation no widespread revolt could succeed, failed to come to the help of their radical brethren in the industrial classes. Enough of the army and navy was loyal to supress the sporadic rebellions. Hope began to flutter in the breasts of holders of Russian securities and the cabinet mill made several frantic turns. This calm was succeeded, however, by a wave of assassination. All over the empire chiefs of police, government officials and members of the aristocracy were murdered as if by preconcerted arrangement. The revolutionists seem to have an unlimited supply of bombs and an entire disregard for their personal safety. In large cities and hamlets alike this guerilla warfare has been waged. St. Petersburg police are powerless and anarchy is growing. It would appear that the desperate legions of workmen, students and the million others who have suffered at the hands of the aristocracy are bent on wholesale revenge. Every execution simply creates two more desperate revolutionists. Only sweeping reform and the abolition of the bureaucracy can end what is already a reign of terror. Long years of slavery are being paid for with compound interest.

Presidential Booms.

Illinois republicans have enthusiastically launched the presidential boom of Speaker Cannon. This action has not met with especial favor elsewhere, but it is hard to imagine a more inocuous action. The nominating convention is two years in the future. Speaker Cannon is well over the three-score and ten mark. Some of his friends say he is at least 76 years old, and the question of a general policy for the party is far from settled, as may be noted by the action of the Iowa convention. Mr. Cannon himself does not seem to worry or rejoice at the action of the eighteenth congressional convention which so "commended" him.

Mr. Bryan has to all intents and purposes taken the standard for the democracy for 1908. He has begun his work by asking Roger C. Sullivan, of Chicago, to step down and out of the central committee. Mr. Sullivan refuses to "down" and will carry the matter to the Illinois state convention. In 1904 it is alleged that Mr. Sullivan betrayed Illinois democracy into the hands of the Parker crowd to the detriment of Mr. Bryan. That Mr. Bryan will be a candidate is as certain as politics can be certain.

JANUS.

The G. A. R. Encampment.

The annual encampment of the Grand Army of the Republic was held at Minneapolis last week. In spite of the increase in the pension budget and even in the number of pensioners, the ranks of the veterans are manifestly growing thinner every year. A smaller number met in Minneapolis last Sunday and those carried the marks of advancing age and feebleness. We cannot add to their honor but we may emulate their patriotism.

Will Encourage the Socialists.

The action of the Brooklyn Heights Railroad Company last Sunday in defying the specific decision of Justice Gaynor, of the Appellate Court of New York, who based his decree on the unanimous decision of the Court of Appeals recently rendered in a similar case, will go far to fortify socialists in their contention for revolutionary measures. The railroad not only continued to charge 10 cents fare to Coney Island after the courts had formally passed on the matter and decided that 5 cents was the limit allowed by the charter, but it placed 250 special policemen on its payroll and forcibly ejected 1,000 men, women and children from the cars because they would pay only 5 cents. Five thousand people walked nearly half-way to the island. Manifestly this corporation has more grit than gumption. Not always will it be safe to say "The public be d—d."

Progress in Chicago.

The West Side cable lines, said to have cost $8,000,000 to install, and whose inauguration was received with popular enthusiasm and rejoicing, were quietly put to rest last week and the trolley system inaugurated. This leaves only the Cottage Grove cable now in operation, and work is proceeding rapidly on that line. Soon the overhead trolley, wires, danger and all will be universal throughout the city.

The removal of Inspector Hunt, for thirty years a prominent official of the police department, and for many years a power for evil in the Hyde Park district, came as a distinct surprise. The enemies as well as the friends of the mayor and his chief of police realize the courage of the action. For a long time the better element has appealed to the mayors, but apparently all feared the political pull of the inspector, whose connivance at evil has hardly been seriously disputed.

The tunnels under the streets of Chicago were formally opened for freight traffic on the 15th. When fully installed this new system will deliver freight by the carload from any depot to the heart of the city, and teamsters will find a strike much less feared by merchants of the city.

THE HOME

Helps to High Living

SUN.—If instead of a gem, or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give.

MON.—There is in man a higher than Happiness; he can do without Hapiness and instead thereof find Blessedness.

TUES.—Don't say things. What you are stands over you all the while and thunders so that I cannot hear what you say.

WED.—Ah! If we understood the might of love, I think we should take more pains to keep it and be more grateful to the God who gave it.

THURS.—The wear and tear of what I cannot do is a great deal more than the wear and tear of what I do.

FRI.—Who looks beneath life's outer crust
Is satisfied that God is just.

SAT.—We rise by the things that are under our feet,
By what we have mastered of greed or gain;
By the pride deposed and the passion slain,
And the vanquished ills we hourly meet.

—*Selected.*

The Life Natural

Overhead the leaf-song, on the upland slope;
Over that the azure, clean from base to cope;
Belle the mare beside me, drowsy from her lope.

Goldy-green the wheat field, like a fluted wall
In the pleasant wind, with waves that rise and fall,
"Moving all together," if it "move at all."

Shakespeare in my pocket, lest I feel alone,
Lest the brooding landscape take a somber tone;
Good to have a poet to fall back upon!

But the vivid beauty makes the book absurd;
What beside the real world is the written word?
Keep the page till winter, when no thrush is heard!

Why read Hamlet here?—what's Hecuba to me?
Let me read the grain-field; let me read the tree;
Let me read mine own heart, deep as I can see.

— *Edward Rowland Sill.*

The Peddler

Has he at home a wife and child in need
Of every penny that he brings them back?
Has he, perhaps, an older mouth to feed—
Children and parents both, to feel the lack?

Or has he under some concealing board
Enough, and more, to keep him till he die?
Is he at evening greedy of his hoard,
A meaner and a richer man than I?

Be as it may, the stakes are pretty small,
Beside the chance of helping where it's due,
And if it matters any way at all,
The losing of a dime, it's not to you.

For, just as I did, first you had a look
And found your yellow laces getting old—
And that's the kind of shoestring that I took—
But he it was who bought and we who sold!

WITTER BYNNER, *in the September Metropolitan Magazine.*

The Old Man Knew Best

"I took three bottles of your medicine and I feel like a new woman," read the testimonial. "John," she said in a shrill, piping voice, "I think this is exactly what I need. I have been feeling bad for quite a spell back, and the lady was symptomated just exactly as I feel. I believe I will try three bottles and see if it will make a new woman out of me."

"Not much, Maria," said John, with tremendous earnestness. "Not if I know it. I don't mind spending three dollars on it if you feel bad, but I ain't a-goin' to have you made into any of these here new women, gaddin' about the city to women's clubs and savin' the country that don't need savin'. You jest mix up some sulphur and molasses and take it, and you will feel better, but don't let me hear no more of this new-woman nonsense."

Miss Merrie Moth

BY JOSHUA F. CROWELL.

Miss Merrie Moth dressed for dinner in a dainty gown of rose-pink down, with ornaments of yellow. As soon as the moisty meadow had lighted its evening lamps, and the froggies had begun to tune their voices, the Evening Primrose Palace opened its portals and poured forth the sweetest perfumes.

The golden halls appeared very tempting to Miss Merrie, and the delicious odors reminded her of all that she liked best; so, into a lovely Primrose room she went, and took a plate of honey and a glass of dew.

But while she was within, a gentle rain began outside to play a game of tit-tat-too. Miss Merrie knew 'twould never do to wet her gown of rose-pink down; she did not try to venture forth, but took another plate of honey and another glass of dew.

It rained so long the night got tired and went away, and in its place came the day; but all the while Miss Merrie Moth contentedly was tasting honey, sipping dew.

At early daylight time, she sleepy grew; and, as the rain, when asked to stop, was very mean and kept right on, Miss Merrie took a nap.

No sooner had she closed her eyes than sunrise came, and all the golden halls of Primrose Palace shut their doors, because that is the rule.

When Miss Merrie Moth awakened, the earth was bright with noonday light, which hurt her eyes. (Moths' eyes, you know, are weak in light, but they are very strong at night.)

To the shadiest corner of the hall she went, and waited for the night, and as she had not much to do, she took a glass or two of dew, and ate a little honey, too.

Night came that day, as it is always sure to do, but when it came, and the golden doors were opened wide, Miss Merrie went away.

But as she was already dressed,
And knew she looked her very best,
To another Primrose Hall she went,
And every cent she had she spent
For honey and for dew!

—*From the Children's Magazine.*

Last of Lincoln Trees Falls

SPRINGFIELD, ILL., August 19.—The last survivor of a row of shade trees planted around the Lincoln homestead by the emancipator has succumbed to the fury of a summer windstorm. While A. S. Edwards, custodian of the homestead, which is now the property of the state, and Mrs. Edwards, who is a niece of President Lincoln, slept, the spreading elm was uprooted last night. Relic seekers swarmed to the place today and carried away limbs and pieces from the tree. Some of the wood will be manufactured into penholders and other souvenirs, while many of the smaller branches will be made into walking sticks.

This tree, with five others, was planted in front of the Lincoln homestead by Abe Lincoln, the country lawyer, before his associates in Springfield dreamed that he was destined to become one of the foremost figures in the world's history.—*Record-Herald.*

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THE FIELD

"The World is my Country, to do good is my Religion."

World's C. E. Convention

From Report of Von Ogden Vogt, International Secretary of Christian Endeavor, in *Advance*.

The marvelous twenty-fifth anniversary meeting, a babel of tongues, a celebration of patriotism, a school of mutual interest and regard. Here the great Magyar banner, there our own stars and stripes and a score of others between. Ringing applause for the new flag of Norway and for those who report for Finland and for the Letts of Russia. The weird Arabic song of several very young members from Egypt and the big, ringing chorus of "God Save the King." And withal, the earnest words of joy and greeting, personally presented from afar, Australia to Greece, Bulgaria to Japan, South Africa to Sweden.

More important than these externals was the practical value of the meetings. To be sure we Americans learned much from all this general contact with others. It helped us to think of the kingdom's business in larger terms.

But we may not forget what such a gathering means to the little groups of earnest young Christians from such lands as Russia, Sweden, Hungary, Belgium and Bohemia, and also the larger delegations from Germany, France and Switzerland. The more general phases were helpful to them also, but it seemed that they got a very great deal from the three solid mornings of practical conference.

Again, who shall tell the influence of the new and final organization of the European Christian Endeavor Union? It required long and careful discussion to fix the constitution, apportion the national representation in the new council and plan the work. But when we hear that Norway's report of ten societies last year has become thirty and Baltic Russia reports thirty-six, against two of last year, we begin to understand what nationalities were represented. No word of any but this new tongue was uttered in talk or prayer or song, and they kept at it until almost mid the night. Esperanto phrases were frequent during all the days and a considerable group sang hymns, among them the "Glory" song. Mr. Wells made a brief address in Esperanto.

For these and many things more we are grateful. The issue of the Geneva convention will be displayed in the lives of individual delegates in many a city and nation. It will be felt as a really notable strengthening of evangelical religion on the continent of Europe. It has been a revelation of the vast meaning of this common world movement of the young life of the church and is the earnest of the larger sharing of thought, coöperation and unity of energy that it will bring to be before this generation passes.

Geneva, Switzerland, August 2, 1906.

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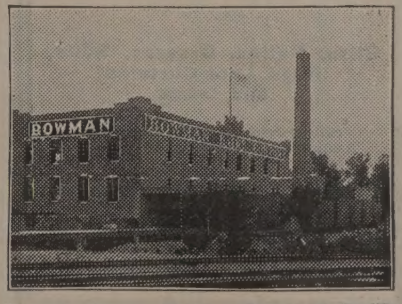

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